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FOR VOLUME FIFTH, 1827.

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ed the Meteorich, in blood to be shed, Austria, which is as the of the infidels, of the Navarin with more remains than 20th. at sun-rise, ance, England and obtain a prolonga- abraham Paclia, and a, presented them- id by the Continent is built, and the east anchor at its urks to the impos- hich they were pre- er than a hundred the entrance admit two vessels a- ships of the line, and to the shore on the these two first lines Sphacteria. The artillery was com- Renegade Slaves; Letellier, a desert- remainder of the sail, and partly an- bottom of the port, ps. ing the Admirals of orted to the Capitana, !) sheer off, which th a flag of truce, . Then it was that mmanded for the day, the vessels, steering ntrate into the port received the first fire, constantly the Russians the infidels. At els were on fire. At ports, incurred more In fire, at noon, the of vessels built by rked out of the fifth exist. and any courage but is the most perfect Engaged in hunt- mountains of Messe- of some Priests, whom the olive trees; in of- making up sales of ended to send into E- he joy of us Ionians; the Church gates are saved! tial killed in the Brit- 75; wounded 197, 9 severely wounded, by the despatch that the Turens are said to and desperation, and of their largest ships their 400. They set surrendered them, and over without any be- carried 1260, and the however had an ad- the latter had the as- ing an account of the it, for some hours, a ships of war, of all rates, ble line--the burning others which burned. to yard-arm with our e Syrene was so near of that frigate which ark of high approval of us at Navarin, has con- sington a Grand Cross shared at the same time all shared in the honor manders of that most d High Admiral has Captain all the Com- ships engaged with ntenantant of each ship the senior Mate ser- ntenantant. We also n- and midshipmen, served their time, have, d from French ssadors from the tur- e from Constantinople, arino had not been re- quire about eight was extremely doubtful In Daily Advertiser. d from the Mayor of hat a child of a poor disappeared in Octo- for believing he is his child's name is Mi- in grey domestic wool- a new pair of laced ; his hair and complexion- ally tell his name-- child winning the be- a very distressed fami- tended to at this office. rvant. JOSTIAH QUINCY. ED, iver to Miss Adeline Wood- iver, to Miss Mary Ann S. Wentworth Apthorp, to Mr. Edwards Esq. Mr. John Thomas Allen to Miss Bell to Miss Phebe Ann to Miss Alice, daughter of Archibald to Miss Emily Mary Wynon to Miss M. M. Stancher; Mr. John in Savin to Miss Charlotte the Methodist Chapel, by well to Mrs. Mary Huteb- odist Chapel, by Rev. J. Susan Newhall. T. W. Thomas, Mr. Daniel T. Thomas J. Laig to Miss art, of Boston, to Miss Lyd- Miss Maria B. Baxter both of Duxbury: Mr. Edmund Whitmore, 30; Mr. William ward, 30; Mrs. Mary Per- Hannah Meriam, 37; Mrs. O. Mrs. Pottemer Fowler, Hannah Meridia, daughter years: Mr. Thomas Cum- rough Me: aged about 33. he came to his death by ret. Etnes, aged 44; Mrs. aged 41. Kyes, aged about 80; a re- Episcopal Church. man, aged 42 years. Pearce, Representative in

POETS' DEPARTMENT.

FOR ZION'S HERALD.

"PEACE ON EARTH."

The day is coming. See, the morning star
Is up, and o'er the world which long has sat
In midnight darkness sheds its welcome beams.
Yes 'tis the star of Bethlehem--and bright
O'er Palestine it rests. Come, O ye shepherds,
Who long have watch'd and waited for the day,
Awake, the day is near. The glorious Sun
Of righteousness sends his precursor forth;
The pioneers are here, and draw the world
Are marching to prepare the way for him,
Heaven's glorious King. The light has wak'd
The adversary, and his eyes are fill'd
With panic; but no sign of fleeing shows.
He, faster binds around his willing slaves
The fatal cord, and closer draws the veil
About their hearts--glad if he might succeed
To shut out even the faintest ray of light.
Vain the attempt, for though he rise in wrath
And drink the blood of saints, his kingdom soon
Must fall; and on its ruins rise again
The temple of the Lord. O then, awake,
Ye "sacramental host of God's elect."
Christ is your Captain; rally round his standard--
Under his banner fight, and victory
Is yours--that victory, how glorious!

FOR ZION'S HERALD.

EASTON'S BEACH, R. I.

As along the sea-shore in the twilight even,
When the soft breeze was blowing from off the smooth sea,
My thoughts were in silence conversing with Heaven,
And holding communion my Saviour with thee.
Then came my mind as the untroubled sea--
On the wings of devotion I soared to heaven,
And held sweet communion, my Saviour, with thee.

The moon was now setting, her light was decreasing,
And objects far distant I scarcely could see;
But the light of devotion was sweetly increasing--
Every star twinkled brightly in praises to thee;
This season shall long be most precious to me--
The incense of prayer and praise rose unceasing
In flames of devotion, dear Saviour, to thee.

How vast are these waters! How wild their commotion,
When the storms heave in mountains the turbulent sea;
Yet thou, O blessed Saviour, canst quiet the ocean,
For oceans and storms are obedient to thee;
Thou boundest their raging or settest them free,
Thy word calms my bosom from fearful emotion
And soothes it with love and devotion to thee.

While the waves of the ocean shall press to the shore,
Or fishes shall swim in their element free,
While the springs, lakes and rivers their waters shall pour,
As a tribute to thee, their great parent, the sea;
May my soul, blessed Saviour, devoutly adore,
Thy boundless compassion and favor to me,
And ever flow back in devotion to thee.

Of light and love Thou art the great ocean,
Creation derives its existence from thee,
The planets are kept in their orbits in motion,
Intelligent creatures, whose actions are free,
Are governed most wisely in sweet harmony--
All creatures receive from thy hand a full portion
Of comfort, and owe their high praises to thee.

Let all that have breath, high praises be sounding,
Let elements join in the loud harmony,
Let the heavenly choir, who now are surrounding
His throne, strike their harps in soft symphony,
From words yet unknown let his praise be abounding,
Let the planets all join with the loud sounding sea,
And swell the full chorus of praises to thee.

MINISTERS' DEPARTMENT.

From the Christian Advocate and Journal.

Devoted this life on the 14th of August last, the Rev. Richard Knight, a local preacher, in the fifty-fourth year of his age, and nineteenth of his ministry. He died of a pulmonary affection, which he bore with Christian patience and resignation. During the three last years of his life he was unable to attend regularly to the duties of his high calling; but when, like Jeremiah, he felt the fire burn in his bones, he sometimes in his labors exceeded his strength. His daily walk was an exemplification of those doctrines which he preached and lived. He was a lover of our doctrines and discipline. In the early part of his ministry, our departed brother had to encounter many of those difficulties and trials which were peculiar to the early preachers of Methodism in this part of the land. In attending his appointments, he would, at times, go several miles on foot, and wade the Pedee river, which is several hundred yards wide. Like Mr. Wesley, he was homo unius libri. His Bible was indeed his companion and text book, and he became uncommonly accurate in the knowledge of it, so that he could direct to any desired portion thereof.

During his last illness, in the midst of great bodily sufferings, he often expressed his faith and confidence in God his Saviour. "Oh, my brethren," he would say, "while you are moving my poor body, I could find I strength, shout aloud the praises of God." He did not omit in his last sickness attending to the delightful duty of family worship. When unable to rise for the purpose, he would pray with his family lying upon his bed. As he preached Christ and him crucified in his health, so to the last in his sickness, he continued to recommend the religion of the Redeemer, and exhort those who visited him, to give themselves to the Lord, and to be steadfast in the gospel. He exhorted his brethren to pray for a revival of the work of God among them, that the members of the society might be zealous of good works. When asked, he expressed his willingness to die, and that he rather desired to depart, but submitted to the will of God. As, living, he proclaimed faith in the name of Jesus, and by a holy walk and conversation enforced the precepts which he inculcated; so, dying, that faith and the blissful hope of the gospel supported him until, we humbly trust, his faith has been swallowed up in vision, and his hope in fruition.

Chesterfield, S. C. was the principal scene of our departed brother's labors. May the seed sown by him be watered with dew from on high, and a rich harvest be reaped not many days hence. G. W. Moore.

Camden, S. C. Nov. 9, 1827.

EXTRACT.

When I inform you, sir, that for several years past I have found peculiar happiness in being a member of the Methodist Episcopal Church, I mention a circumstance, in reflecting upon which, my mind is pervaded with the most ardent sentiments of gratitude. In the enjoyment of the distinguishing privileges of that Church, I have repeatedly been enabled to say, "Thy blessing is upon thy people." The organization of this church I have ever esteemed as a revival of the pure and simple institutions of Christianity in its original state. Hence I have ever delighted to read and to hear of the days of the Wesleys, and their pious coadjutors. In pleasing thought, I have traced our venerable founder through his extensive and arduous ministry. Amid the virulence of his enemies he was free from petulance, and manifested the "meekness and quietness" of that spirit enjoined in the

gospel of peace. Amidst the ardent friendship of thousands, who looked upon him as their father in the gospel, he still retained the humility of a "sinner saved by grace," until, begirded with the light of God's redeeming love,

"He ceased at once to work and live."

I have traced the perils of the indefatigable Coke upon the deep, beneath whose dark waves his frame found a grave, when his unspotted soul sped to repose under the shadow of his Saviour's throne. I have pursued the far loved Asbury, whose untiring zeal bore the tidings of salvation through almost every section of our country. His was indeed the "labor of love;" and his memory shall live in imperishable verdure, while Methodism is loved by her children. In considering the character of those to whom the superintendence has been subsequently committed, I have believed them animated by the same holy motives which actuated "our fathers." They have retained in inviolable purity the ark committed to their trust, while the thousands who are continually speeding to the portals of our church afford ample evidence that "the pleasure of the Lord prospers in their hands."--Jh.

PARENTS' DEPARTMENT.

A HOUSE WITHOUT A GOD.

From the Youth's Companion.

Messrs. Editors.--The following fact occurred under my own observation, I thought it might be a good thing to present to your little readers.

A little boy three years of age, whose father possessed no religion, and whose family prayer, spent several months in a pious family, where he was instructed in the simple truths of the Bible. In conversing with him one day about the great and good God, he made this striking remark: "We haven't got any God at my Papa's house!"

THE DYING MOTHER.

She made a sign
To bring her babe--twas brought, and by her placed;
She look'd upon its face, that neither smil'd
Nor wept, nor knew who gaz'd upon't, and laid
Her hand upon its little breast, and sought
For it, with look that seem'd to penetrate
The heaven--mutterable blessings, such
As God to dying parents only granted
For infants left behind them in the world.
"God keep my child," we heard her say, and heard
No more; the Angel of the Covenant
Was come; and faithful to his promise, stood
Prepared to walk with her thro' death's dark vale,
And now her eyes grew bright, and brighter still,
Too bright for ours to look upon, sufficed
With many tears, and closed without a cloud.
They set as sets the morning star, which goes
Not down--and the darkness of the sky,
Obscured among the twinkles of the sky,
But melts away into the light of Heaven.

Pullock's Course of Time.

LADIES' DEPARTMENT.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.--Eph. v. 14.

TRACT ON SPIRITUAL DECLENSION.

Many a professor of religion, there is reason to fear, is slumbering away all his opportunities of usefulness, and preparation for heaven, and growth in grace, unalarmed and unmoved, while death may be already aiming the fatal shaft, and the angel of mercy is still whispering "Awake, awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Thou sayest, "I am rich and increased with goods, and have need of nothing, and know not that thou art wretched, and miserable, and poor, and blind, and naked." Awake, awake to thy danger and thy duty, lest sudden destruction come upon thee, and there be none to deliver.

Such was the condition of Miss -- of G--, when the Tract, *On Spiritual Declension*, (No. 66,) was placed in her hand. She was indeed a member of the visible church--she had vowed to be wholly the Lord's; but she felt that she had already sufficiently "attained;" that there was in her heart, by nature, a principle of good, which, duly cultivated, would carry her to heaven; and as to the spiritual welfare of others, she, as a matter of course, felt very little concern. She did not believe in those gloomy representations of the depravity of man which many seemed disposed to make, or recognise the necessity of that change of heart which many professed to have experienced.

This Tract, by the blessing of God, tore away from her her refuge of lies. She found in herself that "want of spirituality," and "zeal for the cause of religion and the glory of God; and that "formality," and "conformity to the world," and "spiritual pride," which the Tract described as sure symptoms of *Spiritual Declension*. And she had almost wholly, neglected the word of God, secret prayer, and self-examination; the very points which the Tract mentions as prominent causes of such a fearful departure from God. The Holy Spirit accompanied the faithful page. Her eyes were opened. Her heart thrilled through the power of the Holy Spirit, was renewed. She found Christ to be precious. She now loves the Bible, and the faithful preaching of the Gospel, and the social prayer-meeting; earnestly desires the salvation of the impenitent, even of the perishing heathen; is active in those labors of Christian love and meekness which so adorn the female character, and often, as if in remembrance of God's mercy to her, is seen carrying the Tract *On Spiritual Declension*, in her bosom.

EPITAPH.

To the memory of ELIZABETH WALKER, "The Dairyman's Daughter," who died May 3, 1801, aged 31 years.

"She being dead, yet speaketh."

Stranger! if e'er, by chance or feeling led,
Upon this hallowed turf thy footsteps tread,
Turn from the contemplation of this soil,
And think on her whose spirit rests with God.
Lowly her lot on earth--but He who bore
Tidings of grace, and blessings to the poor,
Gave her, His truth and faithfulness to prove,
The choicest treasures of his boundless love,
Faith, that dispelled affliction's darkest gloom,
Hope, that could cheer the passage to the tomb,
Peace, that not hell's dark legions could destroy,
And Love, that filled the soul with heavenly joy.
Death of its sting disarmed, she knew no fear;
But tasted heaven, e'en while she lingered here.
O! happy saint, may we, like thee, be blest--
In life be faithful, and in death find rest.

YOUTHS' DEPARTMENT.

REMARKS ON THE THEATRE.

My dear young friends, it always gives me pleasure to address you. Your minds are not soured by prejudice. Your habits are not confirmed in sin. In opening my lips to you, I feel that I am making an effort to raise up, and support a little sapling, that is one day to become a majestic tree, spreading its branches to the four winds of heaven, and shedding a rich fragrance over society and nations.

I am not for inculcating that scowling philosophy or religion, that denies to you any amusement that can possibly contribute to your health, or that can make you useful or ornamental in society.

You will avoid the snare that is laid before you, as you would avoid the fangs of a serpent. You will treat with sovereign contempt, the silly sneers and enervating arts which may be employed to allure you in. You have time, too precious to be squandered

away in business that is worse than folly. You have affections too tender and lovely to be sacrificed upon the altar of the devil. That time, those affections, are not your own. Society puts in her claim; You have been nursed and cradled in its bosom. Disregard not her welfare. Your country puts in her claim; You enjoy her liberty, you are protected by her laws. She looks to you as the germ of her future glory. Disappoint not her hopes. The God of heaven puts in his claim. He has created you--in him on "live and move." Convert not his gifts to the service of his enemy. The Saviour of the world puts in his claim. He has died to redeem you. And O, how terrible will be your end, if, under all this mighty web of obligations, you turn traitors, and walk in the paths of the destroyer! How many hearts will bleed with anguish, and how many sisters, and brothers and parents will weep over the tomb of all your prospects.--Aiken.

PIOUS NEGRO.

A young friend of mine was one day walking, and engaged in reading, when she was accosted by a Negro asking for charity. She informed him she was sorry to be obliged to refuse, but she had nothing with her that could be of use to him. The Negro bowed, and asked her what she was reading. She replied, "The New Testament." He seemed much pleased, and begged she would tell him something, "that he might keep." My friend said, "believe on the Lord Jesus Christ, and thou shalt be saved." The black man answered, "Miss, me do believe; but me find me sin so hard." Another text was repeated, "The blood of Jesus Christ cleanse from all sin." "What, dear lady, from all sin?" Then perhaps poor Negro man may be forgiven? My friend replied, "him that cometh unto me I will in no wise cast out; these are our Lord's own words. 'Though your sins be as scarlet, they shall be as white as snow.' Do you understand me?" "Yes, dear lady." "What does prayer mean?" asked my friend. "Why, (answered the Negro,) me told little baby boy yesterday, what dat mean; me told him, dat if he wanted bit of bread, he would believe dat I should give it him, and would not have one little doubt in his heart." "You said well, (my friend replied;) and if you believe in your heart, that if you ask, God will give you all you want, pardon all your sins, and wash them all away in the blood of Christ, and do not have, as you told your child, one little doubt, he, even God, for his Son's sake, Jesus Christ, will do all these things for you."

"Me tank ye, dear lady; and poor Negro man pray to God to give him a new heart, and take away all his sins for Jesus' sake."

He then turned away with tears in his eyes, and blessing my dear young friend, passed on. A week ago, the black man sent for my friend; and on entering his poor hut, she saw him lying on a bed of straw. He put out his hand, and said, "Dear lady, me believe in de Lord Jesus Christ; and know dat he will save me." My friend asked him, how he knew? "Because me see Jesus in heaven holding out his hand to poor Negro man, to take; and I hear him say, 'come to me.'" The Negro begged my friend to pray; during which he died, calling on his Saviour.--Children's Friend.

SAILORS' DEPARTMENT.

A SIGNAL FOR PRAYER.

Extract from a Tract called "Bethel, or the Flag Unfurled," by G. C. Smith.

"The first general prayer meeting was held on board the Juno. In winter, the signal for meeting was a lantern hoisted at main-top-gallant-mast head; in the spring, a blue flag with the word 'Bethel' in the center, and a star in the corner rising in the east, in red; another flag with a dove also bearing an olive branch, has since been added."

"A signal for prayer! how strange! I have seen almost every signal usually made in the merchant service and in the navy, but none like this. As signal officer I have been accustomed to make, to repeat, and to answer signals, night and day, in calms, or storms, or fogs, or battle. I have, in consequence, witnessed signals to weigh, to moor, to form in line, to chase, to board, and to bear prayers read; but never, until this moment, did I behold a signal, close to London bridge, for sailors to assemble and pray themselves. A signal for prayer! how unexpected! What! English sailors pray? The river Thames exhibit a standard for God! Is it possible that sailors, who have been proverbial for drunkenness, blasphemy, impurity, and desperate wickedness; that they should be eminent for social prayer and personal piety? Alas! English sailors have long been given up, by many good men, as abandoned of God, to work all uncleanness with greediness. They have literally been led captive by the devil at his will. The Thames, with very few exceptions, has been under the dominion of the god of this world. Every week its thousands of depraved mariners have rushed on shore, and like a swarm of locusts from the desert, contaminating the very atmosphere with their polluted breath, and impudently defying the terrors of death, of judgment, and of hell. Sin has abounded, Satan has reigned, hell has triumphed, millions have been damned. Is the period now arrived, when He who led captivity captive, and received gifts for the rebellious, that the Lord God might dwell among them, should reign among sailors? Is almighty grace now to superabound? Sin has risen to the banks of the Thames, in a dreadful flood, arousing the anger of God. Is eternal mercy now to overflow the banks, and grace reign among sailors, through righteousness unto eternal life? Wondrous thought! Surely the Son of God again condescends to visit this sea of Galilee, and pluck these as brands from the burnings, that they may be heirs of God."

"A signal for prayer! What an example for Christians! Sailors have been bold for sin; they are now bold for righteousness. They were not ashamed of Satan as their master, and now they blush not to avow Christ as their Redeemer. His 'ensign' shall be raised, and his signals made, until he draws all men unto him. Christians, examine your prayer meetings; how thinly attended! how dull the service! how heavy and long the prayers! Say, a little more sleep, a little more slumber? No! Arise from your apathy and lethargy; go to the ark; go to the Thames; board the ship of prayer, and there learn how the kingdom of heaven suffereth violence, and the violent take it by force."

"A signal for prayer! How cheering to my heart! Blessed God, I'll hasten on, board, and mingle my tears and prayers with my praise with my brother seamen."

* Ship.

THE GATHERER.

From the New York Statesman.
GAMBLING.

"Line upon line and precept upon precept" seem to avail naught with those who embark upon this sea of death, for having once cast themselves upon the waters, its delusive allurements produce a species of insanity which sooner or later ends in ruin. Men of most ample independence and often of splendid wealth too, frequently abandon all that is really respectable for the disgraceful association of rapacious sharpers and indigent adventurers, who possess no one recommendation of body or mind, but fraudulent dexterity in packing a card, and maneuvering a dice box."

In the long catalogue of victims to such vicious associations, we find the following in a London paper, which should serve as a warning to all who venture in similar paths. It is the case of a Mr. Porter who possessed one of the best estates in the county of Northumberland, the fee of which in less than twelve months he lost at hazard.

The last night of his career when he had just perfected the wicked work, and was stepping down stairs

to throw himself into his carriage, which waited at the door of a well-known house, he suddenly went back into a room where his friends were assembled, and insisted, that the person he had been playing with, should give him one chance of recovery, or fight with him; his rational proposition was this--that his carriage, the trinkets and loose money in his pocket, his town house, plate and furniture, should be valued in a lump, and be thrown for a single cast--No persuasion could prevail on him to depart from the purpose; he threw, and conducting the winner to the door, told the coachman, that was his master, and heroically marched forth, without house, home, or any one creditable source of support.

He retired to an obscure lodging, in a cheap part of the town, subsisting partly on charity, sometimes acting as the substitute of a marker at the billiard table, and occasionally as helper at the livery stable.

In this miserable condition, with nakedness and famine staring him in the face, exposed to the taunts and insults of those whom he had supported, he was recognised by an old friend, who gave him ten guineas to purchase necessities.

He expended five in procuring decent apparel; with the other five he repaired to a common gambling house, and increased them to fifty; he adjourned to White's, sat down with his former associates, and won 20,000 pounds. Returning the next night, he lost it all, and after subsisting many years in abject and sordid penury, died a ragged beggar, at a penny's lodging-house, in St. Giles.

Had he fractured his leg on quitting the Gambling house with 20,000 pounds, or been doomed by a letter, to straw, bread and water, and a shaved head, for six months, in a dark room, it might have brought him to his senses, and prevented so ignominious a relapse.

THE BIBLE.

There is no book which may be more easily comprehended than the Bible. It may be asked, Why do so many read it without deriving any benefit? The fault rests not with the Bible; it is wholly with the reader.

The written word is a pointed arrow, aimed by God himself at the heart of man; but the reason it is not felt, and understood, and remembered, is because the natural man is not willing to attain this knowledge; sufficient light is given him, but he wilfully shuts his eyes. There is no veil cast over the Bible, but Satan and himself have cast a veil over his understanding; and his heart is so filled with the vanities of the world, as to leave no room for the reception of heavenly things. Now it may be firmly asserted, that any person regarding the Bible with reverence as the word of God, and reading it with an humble and teachable disposition, holding its contents as sacred truths, and sincerely desirous to impress them on his mind, may without difficulty comprehend what he reads.

Can we doubt of God's assistance in this holy study? Will not this knowledge, like all other, be progressive? It may at first be compared to the feeble glimmering of dawn, which, though but one faint streak, is nevertheless a certain presage of the meridian sun.

Let any man shut this book altogether; never enter a church-door, where its truths and precepts are explained; nor even into the company and conversation of those who frame their lives by this book; and I will tell him he is hastening to the land of unalleviated sorrows. On the other hand, let him read this book for edification, to learn the way to heaven; let him carefully attend upon the preaching of the gospel; converse and hold sweet counsel with the excellent ones of the earth, and imitate their example; and I will tell him he is not far from the kingdom of heaven. God never did, and never will withhold his blessing and the influences of his Spirit from those who diligently seek him.--Irving.

From the American Sunday School Magazine.

THE WRECK.

Port Penn, Delaware, Nov. 6, 1827.
Mr. Editor.--Some time in the early part of last winter, the schooner William Porter, from Philadelphia, bound to Richmond, was lost in our bay. Several articles of cargo were landed here in a damaged state, and among them, a number of small books published by the American Sunday School Union. These were soon widely circulated in this place and its neighborhood. Almost every child who could read was busy in drying the tattered leaves, or perusing the contents of this new acquisition, and from the young they soon passed into the hands of parents and friends.

Now, sir, it would be doubtless some consolation to those who suffered the loss of the books by shipwreck to know, even that they were eagerly read by those to whose hands they fell, but more remains untold. It was soon suggested that it was an excellent opportunity to establish a school, and accordingly one was put into operation. Another school previously existing in the vicinity, in a languishing state, was greatly revived, and the going circumstance. We have sent to the Depository of the Union for more books, and we fondly hope that this blessed mode of preparing the youth of our land, alike for this and a future world, will be perpetuated among us, down to the remotest generations.

Respectfully, your old servant.
The books to which the foregoing letter alludes, were shipped last December to the order from Richmond. Such as were taken from the wreck in a condition to be repacked, were returned to Philadelphia, and a claim for salvage generously relinquished, by the person who saved them.

Philosophy vs. Christianity.--Philosophy can only leave a sigh, a longing sigh, after immortality. Eternity is to her an unknown vast, over which she soars on conjecture's trembling wing. Above, beneath, around, is an unfathomable void; and doubt, uncertainty, or despair, is the result of all her inquiries. Christianity on the other hand, having furnished all necessary information concerning life, with firm and undoubted step crosses death's narrow isthmus, and boldly launches forth into that dread futurity which borders on it. Her path is marked with glory. The once dark and dreary region brightens as we approach it, and benignly smiles as she passes over, and forward she pursues her course, till reaching the summit of the everlasting hills, an unknown scene in endless variety of loveliness and beauty presents itself, over which the ravished eye wanders, without a cloud to dim, or a limit to obstruct its sight. In the midst of this scene, rendered luminous by the glory which covers it, the city, the palace, the throne of God, appears! Trees of life wave their ambrosial tops around it; rivers of salvation issue from beneath it. Before it angels touch their harps of living melody, and saints, in sweet response breathe forth to the listening heavens their grateful songs. The breezes of paradise waft the symphony, and the bending skies direct it to the earth. The redeemed of the Lord catch the distant sound, and feel a sudden rapture.

FASHIONABLE AMUSEMENTS.

We have lived years enough in this world to have had a taste for fashionable pleasures, yet too few to be convinced that happiness hovers in their banishment. The round is one of bustle, yet no calm quiet breathes in its business. Year after year has passed, and the gray creeps into the hairs of our quondam brown forehead; but still we are not wiser or happier. Then what means this hurly burly of delicate dissipation? Ambition was once our hobby, but it was a hard trotting jade. She flung us in the mire more than once. Love came, and it was a bed of unquietness. Politics offered their services, and enemies started up like hydras. Restlessness offered her varieties, and they have ceased to please.

How shall man acquire peace? It is in domestic enjoyment, where the twilight summer and the winter's fireside, afford sweet converse with a sympathet-

ic soul, and the cares and inquietudes of a day, settle down into the still calm of a peaceful evening, with your only loved one.--We look at this in perspective, and after the essay and labor of years, and no where better, as that which is promised by a home shared by an affectionate partner. The railings which disapprove of wit than truth in their barkings, have more noise than sense; the deep sea of human life, comes from the well of female affection. The sick bed--let the dying loved one's eye lights up their gloom. If one would smooth his rugged path of existence, let him avert the attractions of wealth, and make a part of himself the one who, by nature, and habit, and feeling, and affection, is endowed with those qualities which centre all attraction in the word wife.--Let him draw around him the sweets of home, and the affectionate welcome of his return from toil, and the will afford to more like paradise. Fashionable amusements often are the portal to domestic enjoyment, but in all dissipation, look well to his heart, lest he be captivated by the song of a summer bird, who will cease to charm when the frost of age changes both songsters and listener to the sea and yellow leaf, and the green foliage of youth is withered for ever.--Boston Spectator.

NEW YORK AND LONDON.

The population of New York city, in 1820, was one hundred and twenty-three thousand, seven hundred and six. In 1825, it was one hundred sixty-six thousand, eight hundred and six; making an increase, in five years, of fifty-two thousand three hundred and eighty. Allowing the same rate of increase, there is now a population of one hundred and eighty-five thousand. There are in the city 101 churches, or houses for public worship. Of which 4 are Roman Catholic, 1 New Jerusalem, 2 Unitarian, 1 Universalist, 2 Jews' Synagogues, 15 Baptist, 1 Methodist, 17 Episcopalian, and 34 Presbyterian churches, including the Scotch and Reformed Dutch. The remainder are Lutheran, Moravian, Friends, German Reformed, and Independents. The average number of regular attendants is estimated, by such as have made it a subject of special examination, not to exceed 400 to each house, which makes the number of those who steadily attend public worship, 40,400. After deducting 50,000, for children, for the sick, and for others necessarily absent, there will still remain NINETY-FOUR THOUSAND SIX HUNDRED, or more than half the population, attending themselves from the public worship of God!

There are in the city 4 theatres and 2 circuses--most of which are opened from four to six nights every week. The number of shops and other places licensed to sell liquor by the small measure, is three thousand; or about one to every seventh dwelling house! In addition to the violations of holy time, occasioned by steam boats, and other public conveyances, by butchers, grocers, and other traders purchasing their stock from boats arriving from the country, upwards of 1000 shops and other places, are opened for the sale of liquor, and other things on the Sabbath!

Nor is this view peculiar to New York. A critical investigation of facts in other cities will develop similar results. In London, the whole number of churches and chapels of all denominations is estimated at 400. "If we calculate, (says a late English writer,) that the average attendance is 300, which is certainly the greatest extent we can allow, and add 250 more for the fluctuating hearers, it will give a result of 300,000 persons. The population of this metropolis is estimated at 1,274,500. From which subtract the feeble minority above, and we find 974,500 persons neglecting the public worship of God!"

It appears that of the commercial papers published in London on Sunday, there are circulated, on the lowest estimate, 45,000 copies; and that upon the most moderate computation, between two and three hundred thousand readers of these papers are to be found in the metropolis alone. While the great number of pressmen, distributors, master-venders, hawkers, and subordinate agents, of both sexes, and of all ages, who are employed on the Sabbath, all tend to the most flagrant breach of the day of rest."

In the mean time, the number of deaths in New York is about five thousand annually; in London, about thirty-three thousand.--Appendix to Patten's Sermon.

Great Chemical Discovery!--As a young gentleman in Worcester, a few weeks since, was endeavoring to apply some of the abstruse laws of nature, he requested a friend of his to explain, why ashes took up so much water; for said he, the other day I filled a cup with ashes, and since then, at different times, have put in water enough to fill it once and a half! The friend examined the cup, and behold there was a crack in the bottom!--Worc. Spy.

A rich farmer's son, who had been bred at the University, coming home to visit his father and mother, they being at supper on a couple of fowls, he told them that by Logic and Arithmetic, he could prove that two fowls to be three. Well, let us hear, said the old man. Why, this, said the scholar, is one, and this, continued he, is two, and one you know make three. Since you have made it out so well, answered the old man, your mother shall have the first fowl, I will have the second, and the third you may keep to yourself for your great learning.

THE IMAGE IN LAVA.

The impression of a woman's form, with an infant clasped to the bosom--found at the first uncovering of Pompeii.

Thou thing of years departed!
What ages have gone by,
Since here the mournful seal was set
By love and agony!

Temple and tower have moulder'd,
Empires from earth have pass'd--
And woman's heart hath left a trace
Those glories to outlast!

And childhood's fragile image
Survives the proud memorials rear'd
By conquerors of mankind!

Babe! wert thou calmly slumbering
Upon thy mother's breast,
When suddenly the fiery tomb
Shut round each gentle guest?

A strange dark fate o'ertook you,
Fair babe and loving heart!
One moment of a thousand pangs--
Yet better than to part.

Happily if that fond bosom
On ashes here impress'd,
Thou wert the only treasure, child,
Wherever a hope might rest.

Perchance all vainly lavish'd!
Its other love had been;
And where it trusted, naught remain'd
But thorns whereon to lean!

Far better then to perish,
Thy form within its clasp,
Than live and lose thee, precious one,
From that impass'd grasp!

Oh! I could pass all relics
Left by the pomp of old,
To gaze on this mute monument,
Cast in affection's mould!

Love! human love! what art thou?
--Thy print upon the dust
Outlives the cities of renown,
Wherein the mighty trust!

Immortal--oh? immortal
Thou art, whose earthly glow
Hath given these ashes holiness--
It must, it must be so! Mrs. Hemans

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